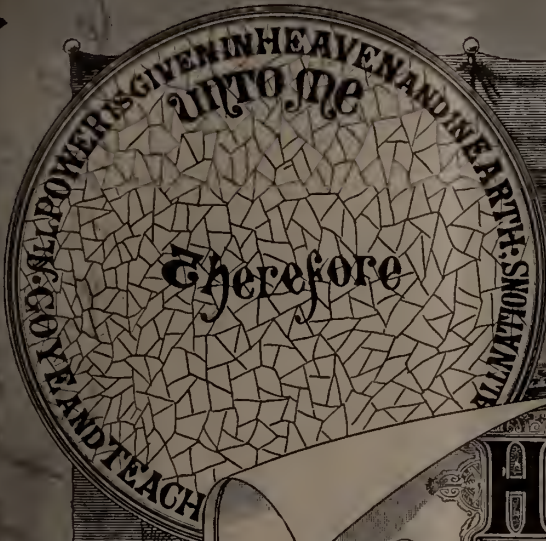


Wm. J. Elden



APRIL, 1896.

# HERALD MISSION NEWS

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No. 4.

R. M. Sommerville, EDITOR  
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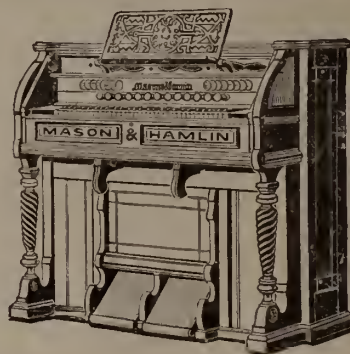
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# Friend of Mission News

PUBLISHED WITH THE APPROVAL OF THE BOARD OF FOREIGN MISSIONS,  
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APRIL,

1896.

## OUR VIEWS OF MISSION WORK.

### A MISSIONARY PASTOR'S EQUIPMENT FOR HIS WORK.\*

*Rev. T. H. Walker, Baltimore, Md.*

"ARE YE ABLE?" Matt. 20-22.—A searching question, asked not of the mother but of those who should have to endure the hardships and trials incident to the desired positions. They had undoubtedly failed to inquire into a matter of so great importance, involving as it did such responsibility and dignity. Whatever may be our surmises as to their idea of the kingdom of the Master, one thing is certain, they desired to enter the service of their Lord and King, they wished to be ministers of His grace and glory. "Thoughtless mother and careless sons," you say. Yet to-day the request is frequently made and, careless of the searching question, "Are ye Able?" sons are urged to take the grave responsibilities of the ministerial office. There is absolute necessity, therefore, for asking this question of every applicant to the position of power and dignity to which John and James aspired in the preaching of the Gospel. This implies not a less thorough examination as to mental qualities, but a more rigid examination as to moral and spiritual fitness. John and James might be

excused for making a mistake as to what they would have to endure of toil and hardship and difficulty in the ministry of Jesus, but there can be no excuse for the young men of to-day imagining that the service of Christ is a sinecure or a bed of ease. The Master must needs have a ministry upon His right hand and on His left, who shall hasten to do His every bidding and prepare for His final coming, but they must be men of His own calling, who shall feel the irresistible drawing of the Holy Spirit. At His coming in the flesh Christ had a John the Baptist to herald His approach and to designate His presence among the children of men, and shall He not have as faithful heralds now to tell of His mercy and grace? Not to a single nation are His ministry sent to-day, but to all the world, to every creature. There was a time also in the history of the world when the true religious life was at Jerusalem and thither all resorted to worship, but now the center of true religion is in the hearts of the servants of Jesus Christ and they are to carry the Gospel of the Kingdom with them wherever they go. This is the duty of the ministry of the Christ and the command is laid upon us, "Go ye into all the world and preach the Gospel to every creature." But a casual thought is necessary to show the immensity of the work laid at our hands, and the laborers

\*Preached before the Students' Missionary Society of R. P. Seminary, Allegheny, Penn., March 15th, 1896.



are few. A paucity of laborers both as to quality and quantity has brought the Church face to face with this momentous fact, that the heathen who have never heard of Jesus are increasing at a faster rate than the numbers of those who are being reached. "Pray ye, therefore, the Lord of the harvest that He would send forth laborers into His harvest." Said John Eliot, "Prayer and pains through Jesus Christ will do anything." It will take away this, the greatest obstacle to the moving of the Kingdom. Not the vastness of the territory to be covered, the great number of heathen to be reached, the numerous tongues to be conquered, but the great lack of appreciation of the Master's purpose in the salvation of souls, of desire for the fulfillment of that purpose at any cost to self, and of enduement with the Master's Spirit upon the part of the body of believers, constitutes the difficulty. And this truth opens before us the work that must be done by the Missionary Pastor at home to awaken his congregation to the necessity of active participation in the missionary work of the church, until the entire membership of the church at home shall keep step with the giant strides of the Church abroad and the Holy Spirit shall kindle a fire in all our borders so that there shall be added to the Christ daily such as shall be saved. Says one writer, "The church that is not missionary in its spirit must repent or wane; the pastor who is not should reform or resign." If we could from some Pisgah height catch a far-reaching vision of the Kingdom of our Lord, and see the various companies of His followers entering from different points to take possession in the name of our King, we would be utterly

amazed at the numbers of stragglers even among the captains of the Lord's host, while here and there great rents in the line of formation would show where whole companies are totally missing and *none to take their place*. It should be the earnest desire of every pastor to drill his congregation as a company of that army of mercy and love which shall eventually sweep this world for Christ. More and more is the Church recognizing the gigantic task she has to perform and more and more our ministry too are learning the work they are called to do in preparing a people for the day of the power of the Lord. Everywhere the closing years of this century reveal the coming of the dawn, and when the birth of the new century shall be announced, with the abundant provision made for reaching the ends of the earth at a minimum of cost and labor, we shall begin to realize that,

" Out of the shadows of night  
The world rolls into light.  
It is daybreak everywhere."

I have chosen for my theme this evening:

#### A MISSIONARY PASTOR'S EQUIPMENT FOR HIS WORK.

One necessary qualification of a true Missionary Pastor is *A Real Humanity*.

When the Centurion who had charge of the crucifixions on Calvary saw the wonderful composure and resignation of Christ in the midst of the awful sufferings and surroundings of His death, he said, "Truly this was the Son of God." But I fancy that if the Lord himself had been characterizing his conduct that day, in full view of the import of His matchless work, he would have said, "Truly this was the Son of Man." "The Son of Man" was that loved title so frequently found upon his

lips. The Apostles also insisted on their humanity, and that what they had done, was not contrary to, but in full accord with, a real humanity in which the power of the Almighty was resident. Peter said to the Centurion, "Stand up, for I myself also am a man." Paul said to the men of Lystra, "We are also men of like passions with you." "Who is Paul? And who is Apollos? but ministers by whom ye believed, even as the Lord gave to every man." And in another place he says, "We have this treasure in earthen vessels." One of the principal reasons for the selection of a human ministry to convey to others the mysteries of the Gospel of Grace, is that "every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins; who can have compassion on the ignorant and on them that are out of the way; for that He himself also is compassed about with infirmity." And of Christ Himself, we find this statement in the Epistle to the Hebrews. "Forasmuch then as the children are partakers of flesh and blood, He also himself likewise took part of the same; that through death He might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage." And you will readily recall the words of our Lord to Peter, "I have prayed for thee that thy faith fail not; and when thou art converted strengthen thy brethren." By all our experiences in life as men are we the better able to labor for the salvation of men. So then it is as men that we are sent upon this mission of mercy to our fallen race, and that which becomes to the mind of the

great Apostle a great reason for rejoicing on our part, namely, that "we have such an High Priest who can be touched by the feeling of our infirmity," becomes in every minister of the everlasting Gospel, the source of entrance into the hearts of men and the means of great influence over their lives. What was the real attractiveness of Jesus? What was it that drew the multitudes after Him and at the same time made Him so feared and hated by the rulers of the Jews? It was His perfect humanity, which, unclouded by sin and unmarred by evil, allowed His Divinity to shine through every thought and word and act. "He had compassion on the multitude," therefore he had power over the multitude. His look won the hearts of the children, His touch the hearts of the sick and His words the hearts of the sinful and the sorrowful. There was nothing repulsive about His righteousness, either, and he did not wear His goodness like a cloak to deceive. His love for sinners was earnest and true. Without palliation of their sin He yet gave them good reason to hope for their salvation. And if to-day we think of the Christ as a man in the flesh, it is with the cross athwart the pathway of His life, from the manger to the throne. *The cross is the symbol of a real humanity.* The dying to sin and the offering of self in a sacrifice, holy acceptable unto God, means the finding of a real humanity, strong in Divine Grace and attractive in every movement and beautiful in every detail. Paul strikes the keynote of such a life in the words, "I am crucified with Christ; nevertheless I live; yet, not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God; who loved me and gave

himself for me." A real humanity walks with face erect and countenance uplifted toward the stars. There is no earthward bend, except that which, in answer to the Saviour above, stoops to lift some fallen, downtrodden wreck of a man to be healed and restored at the cross of the Christ. A real humanity is sympathetic, influential, sacrificing. Why are we so troubled at the first tale of sorrow, when our childish hearts have but just freshly come from the tender care of the home and we find ourselves face to face with the terrible needs of the world that lies in sin, and then, afterwards, these impressions grow fainter and fainter until they have no power whatsoever to draw us into the path of duty? Do you hear that Macedonian cry? Yes, but it is like the sighing of the wind among the trees of the forest. Do you feel that tugging of Martyr Armenia at your heart-strings? Yes, but it is like the drawing of some long since forgotten love, whose image simply stirs a passing interest. Do you see that picture of the world's great need of a Saviour, Divinely drawn for you and Divinely sent to you? Yes, but it is like some dream vision, fancy drawn and easily brushed away by the petty interests of our day. For our ears have been stopped by earthly music and our poor hearts unstrung by fleshly cravings and our eyes clouded by a Satanic hand. We are bound by selfish crawling interests that have twisted their spider webs about our hearts and hold us fast from running swift and free upon the errands of our Lord and King. We are living near the world's great need, but not near enough to our Lord to be even affected by this need as we should be, to say nothing of being able to lift poor fallen humanity. The

secret of helpfulness is fellowship "with the Father and with His Son Jesus Christ." On the Mount of Communion in prayer with the Intercessor; on the Mount of Transfiguration witnesses of His glory; in the Upper Room of Sacramental Vows; in the Garden of Gethsemane to watch with the pleading Saviour; on the hill of Calvary to endure with Him the agony of death; on the Mount of Ascension to see the exalted Saviour take His place at the right hand of the Father; come along a Via Dolorosa, out through the gates of the city, bearing your cross to the place of crucifixion and when the "old man" is laid away in the grave, shall the "new man" rise in newness of life and power, when we shall take our places at His right hand and go forth to conquer in His name. Then, too, shall we be able to take the Master's motto for our own and say, "My newborn humanity is come that I may seek and save the lost." Not the monk in his cell nor the nun in the cloister, not the scholastic in his study, nor the ascetic in his hermitage, gives us the true picture of a real humanity, but the follower of the Nazarene who daily, cheerfully bears his cross. The cry from the hedge at our feet and the groanings from the wayside leading off into the darkness, and the unutterable anguish seeking expression from the far-away lands, are all heeded by the messenger of the King whose feet are hasting ever, while still in his ears there freshly rings the mandate of the King, "Go out quickly into the byways and hedges and compel them to come in, that my house may be full."

Another necessary qualification of a Missionary Pastor, is *a thorough knowledge of and confidence in the missionary programme of the world.*



Jesus Christ is the Master Builder of the Universe. "All things were made by Him." And in the Epistle to the Hebrews we have this remarkable statement made with respect to Christ, "By whom also He made the ages." The ages, so different the one from the other, so dependent the one upon the other. The character and conditions of the one age prepares the way for the coming of the next. All this is evidently according to a prearranged plan, as much so as the coming and going of the seasons. Spring prepares for Summer and Autumn for Winter. It is indeed inconceivable that He who made this universe on such a wonderful plan, so manifest to every observer, should not have also a well-devised programme, from all eternity, for the accomplishment of the evident purposes of His love. Every blade of grass in the meadow, every daisy in the field, every fern-banked stream and rising tide of ocean, proclaims, in perfect harmony with all other created things, not only the presence of a master mind working out to minutest detail the perfection of a definite plan, but also that it would be impossible for the "Architect of the Ages" to work without a plan. There is a plan of redemption for the sinner, so fully detailed in His Word of Revelation, that vast multitudes have clearly understood and made their peace with God and in full accord with the provisions of that plan are "growing in grace and in the knowledge of our Lord and Saviour Jesus Christ." And at the same time we might say that there is a plan of redemption for the servant of his Lord. A missionary programme, if you will, by which "the glad tidings" are to be carried to the uttermost parts of the earth and so the King-

dom of our Lord be established in all the earth. Speaking generally, we may say, that the preservation of the seed of Divine Grace in the Jewish nation, was a part of this programme. And when the fullness of time was come, when God sent forth His Son in the likeness of sinful flesh, then came the time of the manifestation of the fertility of the seed, when the Gentile world was to receive it and its propagation was to be hastened by the outpouring of the Holy Spirit, the Quickener. It was fitting, therefore, that the first Council of the Disciples of our Lord after His ascension should be eminently a missionary council. That was a blessed parenthesis in their lives when, at the command of Jesus, they tarried at Jerusalem and so received the enduement of the Holy Spirit. Their witnessing was to begin at Jerusalem and soon to embrace in an ever-widening circle "every creature." In that first missionary council recorded in the fifteenth chapter of the Acts of the Apostles, we find these words from the lips of James, "Men and brethren, hearken unto me; Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets, as it is written, "After this I will return and build again the tabernacle of David which is fallen down, and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord who doeth all these things. Known unto God are all His works from the foundation of the world."

This declaration of the programme of God for the new-born church is in full accord with the word of Jesus to these Dis-

ciples before the Holy Spirit had been poured forth, "And ye shall be witnesses unto me, both in Jerusalem and in Judaea, and in Samaria, and unto the uttermost part of the earth." It is, therefore, the manifest duty of a Missionary Pastor, as it was undoubtedly the duty of a Missionary Apostle, to press the Disciples of the Lord, to witness for Jesus to the ends of the earth. At home and in their own country and in surrounding nations, but just as urgently, "Unto the uttermost part of the earth." I believe most firmly that A. J. Gordon is right when he says, "The Church has nowhere assigned to it the achievement of converting the world in this dispensation. \* \* \* I emphatically add that though our task is not to bring the world to Christ, our task is unquestionably to bring Christ to all the world. The theology of Missions, like the theology of redemption, is Christo-centric; that is to say, we take our stand at the cross and move out to the uttermost part of the earth that we may move them to Christ." In no instance does this plan conceive of or make way for a superficial presentation of the teachings of Jesus Christ, but it does imply that everywhere the idlers and the stragglers among the followers of the Master shall be moving at the impulse of the Holy Spirit, in widening circles of influence, from the cross to the world's great need. This much will serve to indicate that the Holy Spirit has outlined a programme for the prosecution of missionary work. He is a wise pastor who shall make himself thoroughly acquainted with what the Spirit has revealed upon the matter and be the better equipped, therefore, to teach and lead others in the way of working appointed by

the Father. Neither the matter of the business entrusted to his care nor the manner prescribed for its accomplishment, can ever be a matter of indifference to an ambassador. A full knowledge of that business and the plan prescribed should be sufficient to inspire our confidence in the successful issue of the business in every detail. Than Hans Egede no missionary ever exhibited greater courage or self-denial. In 1721 he left Denmark to melt the hearts of the Greenlanders with the fire of the Gospel—hearts as hard to soften as their own ice-bound plains. But his was a defective conception of the programme of the Holy Spirit and so the result was a total failure. He says, "It is a matter which cannot be questioned, that if you will make a Christian out of a mere savage and wild man, you must first make him a reasonable man, and the next step will be easier. The first care taken in the conversion of the heathens is to remove out of the way all obstacles which hinder their conversion and render them unfit to receive the Christian doctrine, before anything can be successfully undertaken on their behalf." Hear these words from his farewell sermon, "I have labored in vain, I have spent my strength for naught; yet my judgment is with the Lord and my work with my God." Two years later John Beck, who succeeded Egede, found the true secret of success. "One seed of Scripture from his lips—the story of the Saviour's agony in the garden—fell into the heart of a savage by the name of Kajarnak—into a heart all overgrown and choked with the thorns of barbarism—and immediately it germinated and brought forth fruit. The stolid savage becomes a disciple; the disciple becomes an evange-



list. His dull heart kindled with an astonishing glow, while with flowing tears and resistless pathos he recited to his countrymen the story of the cross."

Every successful missionary, from Paul to MacKay and Paton, has not only fully grasped the programme of Missions, but carried out the details of that programme in his labors. Whether it seemed a good plan to the immature judgment of man mattered not. "It seemed good to the Holy Ghost," and that was all-sufficient. It is impossible for us to compute what the result would be if the entire Church, quickened by the faithful preaching of the Gospel ministry upon this matter, were to utilize every advantage of which she is possessed for the carrying out of the programme of the Word. Some may say that this programme is too vast for the Church of this generation. If that is so, the Church of the next generation will have a far vaster work to perform, for the heathen are rapidly increasing. But many Christians fail utterly to understand the dynamic power of the "seed" entrusted to their care and as well lose sight of its won-

derful fertility, while still a multitude fail to learn the lesson of the missionary successes of the past quarter of a century. While the few have accomplished this the many might, if only lifted to their place of power through the crucifixion of self, as the Church militant, sweep irresistibly on under the triumphant leadership of her Crucified Lord. When the promise of God to Abraham seemed even to the Father of the Faithful to have run its course and to have failed in its purpose, he doubtfully lifted his face to Heaven and said, "This Eliezer born in mine house shall be mine heir." But God took the old man by the hand in the dusk of the evening and, lifting the weary eyes heavenward, pointed out to Him as only the Maker can, the brilliant stars in the vault of blue. And He said to Abraham, "Look now toward Heaven, and tell the stars, if thou be able to number them, and He said unto him, so shall thy seed be." To a faltering church in this the hour of her greatest possibilities, this is the message of her Lord, who never faileth. "Count the Stars."

*Concluded in next issue.*

## ITEMS OF MISSIONARY INTELLIGENCE.

### ABROAD.

MERSINE, ASIA MINOR.—Miss Jennie B. Dodds, in a letter dated January 16th, says in reference to reported uprisings at different points: "It is a comfort to know that God makes no mistakes, and, if we trust Him, all will be well with us.

"Some of the Turks who took part in the Caesarea massacre have come down to

Tarsus and are trying to stir up the Turks for a slaughter there. Mr. Christie has lodged a complaint against them and asked for their imprisonment. These are indeed anxious days.

"There is also a bright side to the picture." She then refers to the large accession to the membership of the Church at the communion which was held on Sabbath, January 12th, as reported in our last

issue, and gives these additional items: "Five girls asked to become active members of the C. E. Society, and were received last Tuesday evening. We observed the week of prayer, and had very pleasant and profitable meetings. So we have much to cheer us in our work."

Mrs. Metheny, writing about ten days later, says, among other things: "The officers and crew of the "Marblehead" contributed 1,100 francs for relief in Marash, and one of our teachers here took up a collection of 720 livres."

On February 3d, Rev. R. J. Dodds writes of a young man who has become deeply interested in Christianity. "He is eager to get among the Moslems of Cyprus, where there is freedom to talk about religion. He does not see how any one can refuse to accept the Gospel when it is once presented to him."

CHINA.—The following sentences are taken from a letter written by Rev. Elmer McBurney, under date, Canton, January 23, 1896:

At this writing we are pretty well settled down to work and seem to be making some progress, although it is very slow. But I know that the work here will succeed if we do all that we are able to do, for the Lord has done and is continuing to do for us all that we are not able to do. Our work at present is limited to the study of the language. The missionaries tell us that we must expect to meet with great difficulties at the beginning, but that we are as sure of success as we are faithful in our study. We are all determined to master the language.

Mr. Robb and I have each secured first grade teachers. We have attended Chinese

preaching sometimes in the Presbyterian Mission, but we cannot as yet recall much of the sermon when we return home.

It would be a great mistake for us to have a native helper at this stage of the work. One can learn the language much more rapidly when he is compelled to make a practical use of it from the beginning, which would not be done if an interpreter were employed.

We all live together in one house of four rooms, which is large enough for the present, and we find it thus far very pleasant, as well as convenient and economical; but we hope to have things even more convenient when we go out into the country to begin work. We are all enjoying good health, which we are told is something very unusual for missionaries just coming into this country. Very few escape an attack of malarial fever.

We realize that we have much to be thankful for, and I mention as not among the least of our encouragements, the knowledge we have that the Church at home is praying for the success of "The Chinese Reformed Presbyterian Mission."

KOREA.—*The Missionary* of the Southern Presbyterian Board quotes from the *Korean Repository* an article on Mission statistics in Korea, which was read before the Decennial Conference of Protestant Missions in Korea, October 10, 1895. It then enumerates, after a period of only ten years, the fruits already gathered there:

"Thirty-two regular congregations, besides some twenty places where stated services are held; 528 living communicants in good and regular standing, besides 44 who have died in the faith; 567 catechumens, reported as having given hopeful

evidence of conversion, making a total of about 1,000 professed Christians; 9 Sabbath schools, enrolling 455 persons; 6 churches ministered to by native pastors; and native contributions in money during the past year amounting to over one thousand dollars; 202 communicants were received during the past year, making an addition of about sixty per cent. of the previous membership. Fifty infants were reported as having been baptized, and 55 families in which the whole household was reported as being enrolled, thus showing that Korean homes, the source of national life, are being converted. One of the most helpful features of the work is the spirit of liberality manifested by these young churches. Their average gifts were more than one dollar apiece to the Lord's work during the year. Surely no 'rice Christians' are these! The oldest Presbyterian church, organized in 1887, has a membership of 156, and is building a house of worship entirely paid for by the members, who contributed \$400 to this purpose last year. The oldest Methodist church, organized in 1888, has 51 communicants and 74 probationers, who contributed last year over \$200 toward their church building. Surely the Church has reason to be thankful for the Lord's blessing upon this new field."

AFRICA.—In the *Journal des Missions Evangeliques* for January we find many interesting items from M. Coillard, the veteran missionary of the Zambesi, who has suffered from a sickness so severe that he has been ordered home on furlough. Before his illness he undertook a tour of evangelization, during which he and his native companions suffered much from lack

of food and from the opposition of the people through whose countries they traveled. Indeed, they did not reach the tribe which they went out to seek, being obliged to retrace their steps earlier than they had intended. Owing to a misunderstanding, they had been in imminent danger of death at the hands of a chief named Kakenge. The journey was not, however, in vain. M. Coillard had been from the first deeply interested in the men of his little caravan, making frequent appeals to them and praying much for their conversion. The morning and evening worship had been always serious, but after their extreme danger this seriousness was more intense.

"One evening," writes M. Coillard, "we were encamped in a forest dimly lighted by the pale beams of the moon. You might have seen me with all my people seated around a central fire. A feeling of great solemnity had seized us. I had once more addressed serious words to these men who for six weeks had shared my life on this adventurous journey, and silence had followed my words. A boy finally broke it. 'I am Mosesanyane,' he said, in a trembling voice. 'Last year I worked for our father, the missionary, and, my time being ended, I went away with an arrow in my heart. I said to myself, "Bah, this will pass off, it is only an impression," and I thought my wound was healed. But at Sapuwa a new arrow has pierced me. Thinking of the great day when even kings and great men and rich men will call to the rocks and mountains to cover them, I ask myself how I, poor and little as I am, can escape. Since then I have not ceased to cry to the Lord Jesus to have pity upon me. I believe that he has heard me and that I am His!'



Another, a man, declared that our adventures with Kakenge had opened his eyes. 'When our father affirmed that Kakenge's heart also was in God's hands, I said to myself, "We will see! Is the missionary a diviner?" That seemed as strange as the word of Jesus to His disciples, "He sleeps, and I go to awake him," when really he was dead. Very well, yes! God has done a miracle! When we were waiting to be massacred, God heard the prayers. It is true! After having been driven by fear to pray, I have begun to pray for the pardon of my sins.'

"A third, a very bad and notorious character, the last one from whom we should have expected such language, said: 'When I saw my fellow-servant, Molonda, declare himself for the Lord, it had such an effect upon me that I fled into the forest and cried like a child. Matenganya is very bad, I said to myself, it is true; he is an adulterer, a thief, a liar; everybody despises him. Is he then too bad for Jesus to save him? No, He came to seek and save the lost. They told me so, and I laughed at it; now I believe it.' " Then another spoke, and still another, ten in all, saying the same thing in different ways, and when the journey was over, eight of these men arose in the church at Lealuyi, declaring their new faith and hope.—*The Missionary Herald*.

CHILI.—The South American Missionary Society signalized its Jubilee last year by originating a Mission to the Araucanian Indians in the south of Chili. Mr. Walker, the pioneer of the new movement, has now begun work among them, and he finds that the Indians are practically without religion. They have no idols, temples, or priests,

neither do they seem to have any idea or belief about a God or a future state. Questioned what would become of her when she died, a woman answered that she would go into the ground and no more. Even from their own burial customs, however, the missionary was able to show that such had not always been their thought of the future. From the articles deposited in the grave with the corpse he inferred that there had at one time been the conviction of a future life in which such articles would be needed; and this gave him his opportunity for preaching Jesus and the resurrection. The readiness of the people to receive these new ideas has made him very hopeful of his work. "The people," he says, "are not bigoted, and having no religion of their own, there is none to combat, but clear ground upon which to plant the seed of the Divine Word."—*Missionary Record*.

#### AT HOME.

UTICA, OHIO.—The Woman's Missionary Society of Utica has held twelve meetings in the last year. Our meetings have all been pleasant, and we hope profitable, time being spent in devotional exercises and learning Mission news. The past year closes the thirty-eighth of our society's organization. One of our charter members, Mrs. Kirkpatrick, has in the past year been called up higher, and has left to us who remain the pleasure of putting among our treasures the memory of her life.

Treasurer reports \$46.96 sent to the Foreign Mission.

President, MRS. J. C. BOYD.  
Secretary, SARAH HERVEY.

NEWCASTLE, PA.—The Ladies' Missionary Society of the R. P. Congregation at Newcastle, Pa., have held their regular monthly

meetings throughout the year of 1895. Have raised for all purposes, \$92.10, and divided the same among our different Missions. Also we clothed a little girl in our Indian Mission, and sent a barrel of clothing, etc., to our Southern Mission. We held our annual public meeting during the week of prayer, and had a very interesting and, we trust, profitable meeting, at which many prayers were offered for the success

of missionary work at home and abroad, and several very good papers were read on the subject of missions.

We send for publication one written by Mrs. Robert Speer, which we feel will be of general interest.

MRS. ALBERT SPENCER,  
*President.*

MRS. J. S. MARTIN,  
*Secretary.*

## MONOGRAPHS.

### THE CONVENTION IN SCOTLAND.

The coming Convention will be a memorable event in the history of the Reformed Presbyterian Church. Never before has she been in a position more favorable for such a representative assembly. From the land of her Covenanted nativity the sons and daughters of the Church have gone out into many parts of the world. In the times of Stuart tyranny, they were compelled to seek refuge in Ireland, and they became founders of a Church which, in the face of many difficulties, has kept the banner of a Covenanted testimony expanded before the breeze in that priest-ridden country. Her sons' sons have passed out to the Western world and been honored to erect and maintain a Church which has done valiant service for the Lord of the whole earth in the great American Republic. There are scattered congregations of the Church in Canada, Australia and England. There are Covenanters in various parts of Asia Minor, giving resurrection to the Gospel which once flourished through Asia Minor; and missionaries of the Church are about to plant the standard of the King in the land of Sinim. The "work is great and large, and we are separated

upon the wall, one far from another;" but the extraordinary facilities of travel and mail have brought us into neighborhood, and rendered it possible to hold such a Convention as is so heartily approved. From all points whither these children of the Covenanted dispersion are carried, their eyes turn to Caledonia, the scene of the Church's heroic struggles in her denominational infancy, and of the most blessed battle ever fought by men for the liberty of humanity and the glory of the Lord. It is appropriate that at this stage of her history the mother Church should embrace the happy opportunity of welcoming her sons and sons' sons to the old ancestral home—the Beulah and Hephzibah of modern story.

If the proposed Convention is to be in any measure worthy of the occasion, the motives actuating all interested in it must be of the very noblest character. At the first thought of it, all merely personal aims must be thrust instantly out of sight. Any intention by any of those who are to be present to air their own supposed abilities is detestable beyond description. Pride and ambition have, not once nor twice, turned angels into devils, a Paradise

into a pandemonium, a heaven into a hell. The floor of the Convention is not to be a stage for the exhibition and enforcement of opinions foreign to the creed of the Church represented. It would be sad indeed if, at this period of her history, the Church should be found wanting in the confession of any of the fundamental principles of revelation, and so still be seen in the swaddling bands of theological infancy. Should the Convention send its immediate friends and other Christians adrift to fish for a testimony amid the tumultuous seas of present-day opinion, the Church should at once confess that her light has been darkness, and forthwith terminate her existence as an independent denomination. Occasionally some strange opinions have arisen within her pale, but a few months have sufficed to witness the spontaneous combustion of the witless upstarts. All such debates would repeat the disaster of Bothwell Bridge, when the "Blue Banner got fouled and reddened with other dye-stuff than the brown moss-water." The one great motive that should actuate the whole proceedings must be the honoring of Christ, the Prophet, the Priest, and the King of the Church. In the presence of this, all other motives must sink utterly out of sight. He is to be honored whom the Father honors, whom the Holy Spirit honors, whom the angels honor, whom the spirits of the just made perfect honor, whom the redeemed on earth honor. The spirit of the Convention must be the spirit of John the Baptist, "Whose shoe's latchet I am not unworthy to unloose." If this be not the spirit of it, better the Convention had never been born—better a millstone were hanged about its neck and it cast into the sea.

The special mission of the Church among the Churches of Christendom must receive special attention. No other Church has so grasped the Kingly dominion of the Son of Man as the Reformed Presbyterian. The confession of this sublime doctrine, in theory and practice, has been her distinctive mark for three hundred years, and, though there is ever a danger of piety disappearing in the midst of polemics, this doctrine demands special prominence at the present time. The assumption of a legislative sovereignty in man was the prime heresy in Eden, and this sovereignty is the hereditary heresy of humanity till this very hour. Till this heresy has been exploded, there can be no permanent stability and happiness among the nations. The central principle of the Adamic revolt will never establish peace and liberty throughout the world. The Covenanting Church has a magnificent opportunity, amid the social and national unsettlement and perplexities, of expounding and enforcing that principle of the Mediatorial dominion which has given her historic glory, and by which alone the flame of the Adamic insurrection can be extinguished, and men and nations brought to their right mind under another Adam—the Lord from heaven. The secularistic and Erastian theories of government carry on, though in different forms, this ancient revolt. The former tyrannically bolts the door of national institutions against the King of kings, and the latter tyrannically enslaves the Church and so dishonors her Lord. The Scottish Reformers and Martyrs secured the erection of a system in Church and State which repudiated both theories, and illustrated the Scriptural alliance which should draw Church and State together in the service of



the one Sovereign. The outstanding claim and work of the Covenanting Church is: The Bible supreme in politics, the Law of heaven over all the legislatures of the world. And her practical position is this: Dissent from all civil constitutions that resist the claims of their rightful Monarch. In this realm of citizenship, this separation is the attitude of power. In pressing this great question in this manner, the Reformed Presbyterian Church does not mean to degrade governments, but to exalt them; she means to adorn the chairs of Presidents and gild the crowns of Kings. Should the Church fail here, she fails to justify her existence, and she should cease instantly to continue her stand among the daughters of the Reformation.

“ Hope thou not, then, earth's alliance,  
Take thy stand behind the Cross;  
Fear lest, by unblest compliance,  
Thou transmute thy gold to dross.  
Steadfast in thy meek endurance,  
Prophecy in sackcloth on;  
Hast thou not the pledged assurance,  
Kings one day shall kiss the Son?”

In the popular thought of the times there are some symptoms favorable to the Convention proposed, and fitted to reassure those concerned for the soundness and vitality of the Churches at home. The rapid development of ritualism in some Presbyterian bodies is arousing the people to inquire as to the “very fundamentals” of worship, and to wonder whether the sanctuaries are to be turned into concert rooms for entertainment, or schools of preparation for the superstitions of Rome. The higher criticism is being thrown back in confusion along the whole line of its assault, and its apostles and supporters are turning their blades of steel upon one another. It needs no prophet to foretell

that ere the twentieth century has well begun the corpse of this braggart Goliath will be rotting in the sun, and then immeasurably less interesting but more repulsive than the mummy of Rameses II. There is also a growing desire for books on the Scottish Covenanters; and seldom has so much literature on the subject been issued by the press. Even novelists find it helpful to the popularity of their creations to draw upon the story of the “Killing times”—more romantic than any romance. Symptoms like these inspirit every Christian and Church concerned for the perfection of the Word and the honor of the Lord, and are a distinct call to give a trumpet tongue to those old everlasting truths which have not yet been laid in the grave, and never shall.

In this unprecedented effort on behalf of the cause and kingdom of Christ, the Church may anticipate opposition. Within, there may be a few ready to cry, the Anakim are there, or lions in the way; but the lions will be found in chains and the Anakim will dwindle into the dwarfs of Liliput. Without, some will search in the plains round the rising walls of Jerusalem for the arrows and hatchets then flung against the patriotic reconstructors of the ruins of the city of their fathers' sepulchres, and hurl them with all the bitterness of their ancestors. “What do these feeble Jews?” The Ammonite said, “Even that which they build, if a fox go up, he shall even break down their stone wall.” And Gashum saith it, “that thou and the Jews think to rebel, for which cause thou buildest the wall.” And the present-day Ammonites have said, they are bringing out an old creed on which lies “the dust of centuries;” and the modern Arabian has said, “they are striking

instances of the survival of theological literature." And leaders in the Churches calling themselves Reformed have sought to brand the Covenanting Church as anti-government and disloyal and bigoted. But the Church has outlived all the calumnies by which she has been bespattered. She would belie her claim of succession to the persecuted and heroic Covenanters if she could not face any storm of scorn, though it should even blow a blizzard. No, the Reformed Presbyterian Church is on the winning side, though her enemies may advertise that her prospects are hopeless. However dark any diseased imagination may consider the prospects of the universal recognition of all the Scriptural principles for which the Reformers contended and martyrs died, yet those prospects are infinitely more hopeful than the prospects of a Reformation when the Papacy held the ascendancy throughout the land, and more hopeful than the prospects of a time of peace and liberty when Cameron and his co-patriots executed that splendid stroke of Christian statesmanship in nailing their declaration to the cross of Sanquhar. Let the Church, by her convention and otherwise, stand far forward in the light and truth of those millennial times soon to come, and plead and demand that Churches and nations now love, profess and illustrate all those precious truths which shall attract men and nations the world over in joyous submission to Him who, under the imperial throne of the Father, reigns over all worlds.

"Lord, bless and pity us,  
Shine on us with Thy face;  
That the earth Thy way, and nations all,  
May know Thy saving grace."

(REV. DR.) JAMES KERR.  
*Glasgow, Scotland.*

## WHAT SHALL THE MISSIONARIES IN TURKEY DO?

We are so delighted with the reply that Rev. W. A. Farnsworth, D. D., of Cesarea, gives to the foregoing question, in an article recently contributed to the *Missionary Herald*, that we take the liberty of reprinting it for the benefit of our readers, with due acknowledgment to that Magazine:

Ought the missionaries in the most seriously disturbed parts of Turkey to leave their stations? The missionaries, in many places in the Turkish empire, have known for years that they were in danger of fearful suffering from mob violence. Three years ago the writer felt that he was living over a powder magazine. The explosions, though long delayed, have at length come, and they have proved to be far worse than our fears. The future is ominous. Ought the missionaries to seek for places of greater safety?

Those who look at them merely as American citizens, with no reference to their work and their responsibilities, as it is natural for government officials to do, can very easily say, "Let them flee as people flee from a burning building." But those who are acquainted with their work and know the serious consequences involved will find it much more difficult to answer the question. It becomes doubly perplexing where the lives of children are to be considered.

My daughter, with five of my grandchildren, has for weeks been living in constant fear of an attack from a murderous horde of freebooters. Ought she, with those dear children, to seek safety by going where she and they can be protected by the "Stars and Stripes?" I am glad that she

does not ask me that question. She asks it only of the Master who has placed her there. No doubt He will enable her to answer it aright. Neither she nor any other one in all these smitten regions has, so far as I know, seriously doubted what the duty of the hour is.

Has there ever been a time when the missionaries in Turkey could do so much for the good of the people for whom they are there as they can at just this time? Not to mention the great relief work that they are doing at Trebizond, at Van, at Harpoot and at every station, indeed, where the massacres have occurred, their very presence is both a comfort and a protection to very many afflicted, frightened, sorrowing people. Take the case of Talas, a suburb of Cesarea. No massacre has occurred there, but the fear is so great that some sixty women have fled to the Mission premises, and there they are engaged in making garments for those who in neighboring villages have been left by the marauders almost, if not altogether, naked. In the same place where these women are assembled two American ladies have a boarding-school for girls, with some sixty pupils. One of these ladies has been at work for more than a quarter of a century building up that school. Had these all left Talas when they saw the cyclone of destruction about to sweep down, would it not have struck Talas? What would have been the fate of all these women? What that of these school-girls? What the future of that school? We dare not say that these women are not acting in the wisest way by remaining at their posts and grappling bravely with the peculiar duties that the times lay upon them. This is their supreme opportunity. To have lost it would have been a

calamity. The same is true of that brave Miss Brewer, of Sivas, who so nobly wrested that Armenian woman from the mob. So with Mrs. Coffing and her associates at Hadjin. So of Mrs. Montgomery and Miss Webb at Adana. So with that brave woman away off in Mesopotamia. These are the great opportunities of their lives, and nobly are they meeting them.

If, all things considered, it is wiser that these single ladies, and even the mothers with their children, remain at their posts, surely there can be no doubt as to the men. In times of war, when the life of a nation is in peril, men can best show their patriotism. Such times as these show of what stuff missionaries are made. Those in Turkey would be the last to claim that they are any better than other men. Yet who that has read the letters which have come in from places where these massacres have raged can fail to see that, for the most part, your missionaries are level-headed men, brave men, men of whom every American may be proud. Take the case of Mr. Wingate, one of the younger and less experienced of the missionaries. Only he and Miss Burrage were in the city of Cesarea on the fearful 30th of November, all the others being in Talas, a suburb of the city, where most of the missionary circle reside, and where we have our Girls' Boarding School.

A letter just received says, when speaking of the massacre: "Mr. Wingate found great difficulty in keeping soldiers to defend his house. He got and lost them, time and again. They would slip away. At last he got hold of an *onbashi* (a commander of ten) with his company, invited them in, gave them tea to drink and a warm, comfortable place out of the chilly



air, and simply *coddled* them into staying by to the last." In another place the same letter says: "The people in the region around Mr. Wingate's are ready to kiss his feet (the way in the Orient of expressing the deepest gratitude). He saved many and did his duty nobly. This experience has won for him golden opinions from many. He went, with a *zabitch* (policeman), to a Turkish house and demanded the bride and the daughter who had been carried off from a house near him, and got them both." What a cause for gratitude that Mr. Wingate was there and that he met the demands of the occasion so well! Providence favoring, it will greatly increase his influence for good. He and all of us may well rejoice that he was there at that critical time. The missionaries in Turkey are making history. If they are able to remain in the land (and, in my judgment, the only really serious fear is from Russia), there is a noble future before them. All the Armenians in the empire, some two and one-half millions, are ready as never before to accept the messengers of the Gospel. We hope, and with a good deal of confidence we expect, that in the near future a most glorious reformation is to be seen in the Turkish empire.

Let Christians of every name, both in America and in England, come forward according to the demands of the case to the help of their suffering Armenian brethren who are now reckoned by hundreds of thousands. Let all lovers of humanity give the Red Cross Society the money necessary for its noble work. Let the friends of the American Board furnish the means necessary for the proper enlargement of the evangelical work. Let your missionaries, properly reinforced, prosecute their noble

work, knowing that their friends will stand by them. All these things being done, we may expect with confidence to rejoice, and that in the near future, at seeing a glorious advance of the kingdom of our Lord.

### OUR CHINESE MISSION—OUR RESPONSIBILITY.\*

It is related of the Duke of Wellington that when a certain chaplain asked him if he thought it was worth while preaching the Gospel to the Hindoos, the man of discipline asked, "What are your marching orders?" The chaplain replied, "Go ye into all the world and preach the Gospel to *every creature*." "Then follow your orders," said the Duke. Your only duty is to obey. Though an unwelcome and perilous duty, the career of a missionary is the most dutiful and heroic of all. He braves danger and death; he is upheld only by the Mission of Mercy in charge and by the Saviour's promise, "Lo, I am with you even to the end of the world."

There are few within the sound of my voice that have not known the good news and glad tidings all their lives. What would we give in exchange for it? But have we shown our appreciation of it by seeking ways and means of sending the glad message to others? Europe and America have enjoyed the Gospel for centuries. But China with her millions have only comparatively a few stations of Protestant missionaries, and not one in ten thousand have ever even heard of the name of Jesus. How long and how anxious many in our Church waited for a response to the call for missionaries to China. But now we rejoice that our prayers have been

\*Read at the Anniversary of the Women's Missionary Society of New Castle Congregation, Pa., by Mrs. Robert Speer.

answered and they are on the field. And this is our opportunity. If we lie inactive now, if, through want of light, or love of ease and dress, we fail to improve this our opportunity, our Church will suffer loss, and succeeding generations may weep over our negligence. Let us seize this opportunity; let us with noble self-denial, fervent prayer and faith lay it to heart, that these our missionaries will not only be heartily sustained, but that a physician will soon be sent, not only for their comfort and aid, but for the great opportunity a physician has in opening up the way. A medical missionary in China recently treated fourteen men in one day, who represented eleven of the eighteen provinces of the empire. Suffice to say, we have all heard much of the opportunities of the medical missionaries.

The outlook is truly dark when we consider the increase of population and so few willing to give and to go. But prophecy is being fulfilled: "I will make al my mountains a way, and my highways shall be exalted. Behold these shall come from afar; and, lo, these from the north and from the west, and these from the land of Sinim." We may confidently hope for much fruit from our Chinese Mission for many reasons. The treatment they have received from our government has awakened an interest in them, and their peaceable behavior and anxiety to learn the English language, have opened the way for them to receive more religious instruction when in this country, which has gone to show that more of mature years embrace the Christian religion than of other foreign nations, and gratitude for instruction has made it a pleasure to teach them. On the part of the Mis-

sion, it has been a special object of prayer these many years, and of the missionary it requires entire consecration, a full surrender, a life of sacrifice rather than that of ease. This will attract to them many anxious, open ears.

*Are we able?* In all such undertakings we must have men and money. God in His Word urges us to a standard of self-sacrifice which many think impracticable. But in His Providence He has taught us what we can do. See what was done in the terrible civil war we experienced. Seventy-five thousand men were called for and they came; 300,000, and they were ready for the battle-field; 500,000 more, and from the east and from the west, from all the great thoroughfares and out of every rural lane they came. And for money, millions and tens of millions and hundreds of millions was furnished. Beside all this, the people voluntarily contributed three hundred millions for the benefit of the soldiers. This has been done, and who is poorer for his benevolence?

If this standard of giving had been kept up, which God had brought us as patriots, turning the streams of our benevolence into the treasury of the Lord, for why should we not give to Christ as much as to our country? The flag is indeed dear, but the cross is dearer. Our prosperity as a Church would have been much greater, for nothing can be clearer than that God holds every Christian responsible for the right use of all he possesses, however small, however large they may be. For the right use of the ten talents and the two talents there is the same commendation, while the awful stress of contrast is laid upon him who had but one talent, because he declined to use it for the Mas-

ter. You have heard solicitors for Church work say give so much and you will never feel it. Is that the way to give when millions are starving for the bread of life? Is that the way God gave to us, something he did not feel? No; he gave us the best He had to give, His only and well beloved Son. Shall we not all sacrifice at home as well as those who go and sacrifice so much?

We know that there are those who would have been missionaries in our own Church if means and an opportunity had been given them, two of whom applied to the Presbyterian board and received appointments, making excellent missionaries. You may say what can one or two young ladies do in Mission work? I will relate what some of you have probably read, of what Miss Agnew, of New York, did. When a little girl, eight years old, in day school, her teacher pointing out to her the heathen and Christian lands on her map, she then and there decided that if she grew up she would be a missionary and tell the heathen about Jesus. She never forgot this resolution, and when the way opened up she went to Ceylon. There she lived forty-three years. She was blessed with health and loved her work. Forty-one years she was principal of a boarding school. She taught altogether a thousand girls in that school. The people loved her, and because the pupils called her mother the people of that place poetically called her the mother of a thousand daughters. Six hundred of these gave their hearts to Jesus, and went out from this school to shine as lights in their homes and villages, and became wives of pastors, colporteurs and teachers, some of them wives of the chief men in the district. In North Ceylon alone forty

Bible readers are giving their lives to evangelistic work, and are teaching the women in a thousand homes, these being nearly all trained by Miss Agnew. Can we not hope that this new year, this year of 1896, of which so much has been prophesied, may be one of unprecedented work for the Master?

"Forasmuch as ye did it unto one of the least of these, ye did it unto me."

### WHY IS IT?

To any serious, reflecting mind that has noticed in all our churches the large preponderance of female over male members, the question must arise, Why is it? Is the power of God limited? Is His blessed promise, "Ask and ye shall receive," a partial one?

Said a professed Christian mother, "If sons were as likely to be converted as daughters, I should wish my family were all sons." Is not here the secret? Can God come into families to convert sons while this unbelief is cherished in the heart? No matter though it be so hidden in your heart as almost to escape your own consciousness, it has, in the view of the heart-searching God, all the guilt of glaring unbelief. Prayers indited by such a heart He cannot answer.

We must have the strength that sees no obstacles except in ourselves; that can commit sons as well as daughters to the covenant mercy of Him who is omnipotent to save.

O consecrate yourselves and your children, sons as well as daughters, to God and His service; resolve, in His strength, to know no failure, and at the last He will enable you, with joy unspeakable, to say, "Of them Thou gavest me I have lost none."



## THE IDEAL CHURCH.

The leading characteristics of the Church that enjoys the approval of the Enthroned Redeemer are brought out with singular clearness and force in the letters to the seven churches in Asia Minor. A careful study of what He commends and what He censures, along with the titles under which He introduces Himself and the promises made to the overcomer, clearly indicates seven distinctive marks of the instrumentality by which it is His purpose to convert the world :

<b>Ephesus :</b>	Devotedness to the person of the Saviour.
<b>Smyrna :</b>	Trustworthiness.
<b>Pergamos :</b>	Zeal for the purity of the Church in its individual and collective membership.
<b>Thyatira :</b>	Loyalty to the mediatorial authority of Jesus Christ in teaching and in manner of worship.
<b>Sardis :</b>	Spirituality.
<b>Philadelphia :</b>	Enduement with power from on high, revealing itself in aggressive and successful evangelism.
<b>Laodicea :</b>	Individual interest and activity in Church work, the result of a living relation to Christ and close communion with Him.

Given a Church with these divinely indicated features, and within the present generation the knowledge of the glory of the Lord will fill the whole earth, and all nations shall serve Him.

## A STORY OF FRONTIER LIFE.

A business man from Baltimore was traveling a few years since in the far West. Overtaken by the darkness, he sought shelter in a lonely cabin out in mid-prairie. To his dismay, he found, on entering, several stalwart men, almost savage in their appearance. He had on his person a large sum of money. He tried to seem at ease, but with very limited success. He was in great trepidation. Plans for escape, and for defense, were chasing each other through his brain. Little was said.

At length the old man, who was the head of the house, arose and reached up to the high mantel and took down a well used Bible, and said that they were in the habit of having family worship before going to bed. He read the Word of God reverently, amidst profoundest silence and attention. Then all these sunburnt, weather-beaten men kneeled down and the father offered the devout evening prayer.

Our friend dismissed his fears and laid himself down and slept with a more complete sense of security than he would have had in his own house in Fayette Street, surrounded by the police force of the great city. "He that hath ears let him hear." Let no man begrudge the opportunity to give his money to spread the Gospel. Nay, let him rejoice that he may give. And what he gives will return in blessings on his head. Every man converted from the life of sin becomes a positive factor in the general prosperity and progress of the community.

Let not men of means feel that they are performing a gratuitous charity when they are giving their money to strengthen and extend the work of Home Missions. They

are making a most wise and profitable investment. It is the securest insurance policy which they can sign. One faithful preacher of the Gospel is of more worth than scores of policemen in protecting your property and your life. Make men good, make them pious, and you have nothing to fear from them. Not only will they do you no harm, they will do you good. They will seek your prosperity. "Thou shalt love thy neighbor as thyself." The golden rule is their rule.—*Presbyterian Journal*.

#### FROM HOSPITAL TO PALACE.

A beautiful story is told of Lady Stanley, wife of the late Dean Stanley, of Westminster Abbey. Lady Stanley was in the habit of spending a great deal of time in the hospital—talking with the sick and suffering people there, and trying to cheer and comfort them. Among them was a poor woman suffering from a painful and dangerous disease. Lady Stanley's words had been a great comfort to her on her

sick bed. The doctors said her life could only be saved through a very painful operation. They told her she must certainly die unless the operation was performed. "I think I could bear it," she said, "if Lady Stanley could be with me while it was being done." Lady Stanley was sent for. When the messenger arrived at her home he found her dressed in the splendid robes which ladies wear when called upon to attend on Queen Victoria. She had been thus summoned, and was just about starting for the Queen's palace. She received the message from the hospital. There was no time to change her dress, so she threw a cloak over her and hastened to the hospital. She spoke some encouraging words to the poor woman, and stood by her side until the operation was over, and the poor, suffering patient was made comfortable. If the presence of an earthly friend can be strengthening, reconciling, comforting in sickness and suffering, what cannot the presence of the "Father of mercy and the God of all comfort" be?—*Medical Missionary Record*.

### EDITORIAL NOTES.

—After this issue of the *HERALD OF MISSION NEWS* all communications intended for us should be addressed to the care of

MR. WALTER T. MILLER, *Treasurer*,  
Cotton Exchange Building,  
New York City,

who will be in cable touch with us during our absence, and has kindly consented to forward all letters. Correspondents, however, must not expect replies from abroad unless their communications are such as

demand immediate attention. It is our desire to leave behind, not the love we cherish for our friends nor our interest in their welfare and work, but all business matters. We take this opportunity to thank most cordially brethren in the ministry and eldership and members of the L. M. Societies in all parts of the Church for their good wishes and prayers that our visit to the Mission fields may be beneficial personally and helpful to the cause that this Magazine represents.

—The map of the Mission fields of the Reformed Presbyterian Church should be in every family. For detailed information see the February number, p. 45, and send in your name as a subscriber. There are individuals and perhaps whole families in some parts of the Church who have no idea of the territory its foreign missionary work covers, and are not earnest supporters of the Missions simply because they are not acquainted with the facts that this map is intended to furnish. And this information cannot be easily obtained anywhere else. Not a few who would prize the possession of such a household treasure are financially unable to pay three dollars for it; and it would be a signal proof of Christian brotherhood for men who are abundantly able and would never miss the money to order ten or a dozen copies for gratuitous circulation.

—There was a very pleasant meeting in the 2d Reformed Presbyterian Church, New York City, Tuesday evening, Feb. 18th. It was a gathering of the young people of the congregation who had agreed to contribute, in weekly offerings of a few cents each, for the support of an ordained minister to represent them on the island of Cyprus. The 157 subscribers were not all able to be present, but a large majority were there. The first half hour was spent in special prayer for the missionary who had been recently appointed to that field. Some matters of business were then attended to, and the rest of the evening was devoted to social intercourse.

It was learned from the official statement of the Treasurer that at the close of the term of five years there had been contributed \$5,307.04, with accrued interest, \$5,-

555.28. \$1,700 had been expended on the outfit and salary for one year of the Rev. J. R. W. Stevenson, with a donation made to him on his return to this country broken in health, leaving \$3,805.28 in the Treasury. \$75 of that amount were appropriated to pay for an organ that had been sent, over two years ago, to the Mission in Suadia, and \$200 were voted to Rev. Henry Easson for the purchase of the necessary appliances for three or four illustrated lectures on Bible themes, to be delivered during his evangelistic tours on the island.

The balance of \$3,530.28, with accruing interest and small sums that are promised by those who, owing to the recent hard times, were unable to keep up regular weekly payments, will meet the missionary's salary for at least four years.

These facts, though to a large extent only of local interest, are put on record because they furnish such a signal illustration of the power of littles, all the money having been given in comparatively small weekly offerings over and above the regular contributions to Church work at home and abroad. The story certainly proves that the Churches could easily raise for missionary purposes far more than the annual appropriation of Synod.

—Since the meeting referred to in the foregoing note, there have been \$24.68 added to the Cyprus fund.

—Dr. Balph has secured pledges for the support of seven beds in the Latakia hospital and \$340 towards the necessary expense of fitting up the rooms. It is hoped that other friends of the enterprise will endow three more beds, and contribute at least as much more money as he has in



hand for building purposes. Dr. Balph does not make any personal appeals for assistance, but simply presents the claims of the medical department of the Mission, leaving everything with Him to whom the gold and silver belong. It is without his knowledge that we make this statement, but we feel that the churches ought to know his position. Many who would contribute liberally and cheerfully to such an object, may be waiting for a direct appeal that will never reach them. Sixty dollars given annually for a bed in such an Institution as he wishes to establish, may be expected to yield a large return in spiritual results.

—Eight dollars, received through Rev. J. C. Taylor, of Craftsbury, Vt., from "friends of Armenian sufferers," will be forwarded to Dr. Metheny, with one dollar contributed by Rev. S. R. McCluskin, of Glenwood, Mich., for the relief of the destitute in Tarsus Mission field.

Ten dollars for the same purpose from Mrs. Rev. R. C. Allen has been forwarded to Brown Bros. & Co., Treasurer of the National Armenian Relief Committee.

—On March 4th we received from Mr. J. T. Mahaffy, of West Hebron, N. Y., for the Foreign Missions, in which he expresses continued interest, the sum of twenty-four dollars and fifty cents. About the same time Rev. R. C. Allen handed us five dollars from Lochiel Congregation, Ontario, Canada. And as we write there is laid on our table a letter with another five dollars from Mr. Robert McLaury, of Kortright Congregation, N. Y. The money has been sent to the Treasurer.

—For several years there has come to us regularly a contribution to the Foreign

Missions from a Sabbath School class in Cornwallis, Nova Scotia. A few days ago we received from them for this purpose, through their teacher, Mrs. Edwin Chase, eight dollars and twenty-five cents, which have been transferred to the Treasurer.

—Since last report the following contributions have been received towards the salary of Pastors' Missionary for a third year :

Rev. R. C. Allen.....	\$10.00
Wilksburg, Pa.	
" B. M. Sharp.....	20.00
McKeesport, Pa.	
" W. J. Coleman.....	20.00
Allegheny, Pa.	
" H. H. George, D. D.....	20.00
Beaver Falls, Pa.	
" W. M. Glasgow.....	5.00
Beaver Falls, Pa.	
" J. W. Dill.....	10.00
Topeka, Kan.	
" T. H. Walker.....	15.00
Baltimore, Md.	

The Elders have also contributed towards the salary of their missionary for a third year as follows :

Mr. R. D. Scott.....	\$3.65
Venice, Pa.	
" David Campbell.....	3.65
Lake Reno, Minn.	
" T. K. Semple.....	3.65
Glenwood, Minn.	
" Wm. Brown.....	5.00
New York.	

The young women, too, have made the following payments towards the salary of their missionary for the fourth year :

Mrs. Mary Slater .....	\$5.20
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The Misses Annie and Bessie Slater	\$3.65
Canonsburg, Pa.	
Mrs. Maggie Stevenson.....	12.50
Eskridge, Kan.	
Miss Jennie McElroy.....	5.20
Quinter, Kan.	
Miss Eliza Cannon.....	5.20
Wyman, Ia.	
Mrs. J. B. Williamson.....	3.65
Camden, Me.	

If any mistakes have been made in these acknowledgments, please let us know at once.

—So seldom do we have an opportunity of recording an instance of Turkish heroism in defense of Christian missionaries that we transfer to our pages the following United Press despatch from Constantinople, dated February 23d:

It has been learned that an angry mob, on January 1st, made an attack on the American Mission at Oorfa, an out-station of Aintab. Death, or a worse fate, might have overtaken the missionary there, Miss Corinna Shattuck, had it not been for the heroism of six Turkish officials. These men faced the mob, declaring that they would defend the American woman with their lives. The rioters paid little attention to them, and attempted to continue their attack, when the officials fired upon them, scattering them like sheep.

Minister Terrell declares that the names of these men should be known to the world, for they are heroes. He requested the representative of the United Press to telegraph their names to America, and it is accordingly done. They are, Bezak Effendi, Said Effendi, Mustafa Effendi, Haszan Effendi, Issa Effendi and Durak Effendi.

IN MEMORY OF A DEAR FRIEND.—On Sabbath, Dec. 1, 1895, there passed away from earth a young man who had a central place in many hearts. He was the son of Mr. Walter T. Miller, Treasurer of the Board of Foreign Missions, and bore his father's name. Quiet and unobtrusive, yet with an individualism so marked as to give flavor to his character and make his company attractive, carefully trained in a Christian family, and loyal to his special friendships, he will long be missed in the home and in the circle of his acquaintances. A dutiful son, a consistent member of the church with which he was connected for over seven years, a chastened sufferer whose closing hours were luminous with the presence of the Saviour, he fell asleep with his head pillowed on the inspiring promise: "Fear not, for I have redeemed thee, I have called thee by thy name; thou art mine." This brief notice has been delayed in the hope that some one more intimately acquainted with his true life and associations would furnish us with a biographical sketch. But we cannot go away without laying this fading wreath upon his grave. The interest that Walter T. Miller, Jr., always showed in the success of this missionary journal entitles his name to a place in its register of departed friends.

Our heart even now goes out in loving sympathy to sisters and brothers left behind, to the mother who nurtured him in infancy, watched his maturing powers, and ministered tenderly to his needs at the last hours, and to the bereaved father with whom we have been so intimately and pleasantly associated in missionary work for sixteen years.

New York, March 9, 1896.

Received through the Herald of Mission News, the sum of Five Hundred and Fifty-five Dollars, being the contributions of Ministers of the Reformed Presbyterian Church towards the salary of Pastor's Missionary, Rev J. Boggs Dodds, of Suadia, Syria.

Also received, the same date and through the same channel, from the Young People of the Second Reformed Presbyterian Congregation, New York, the sum of Five Hundred Dollars, first half year's salary of Rev. Henry Casson, their Missionary to Cyprus.

Also received, the same date and through the same medium, Nine Hundred and Ninety Dollars for Mountain Schools in Syria, to be credited as follows: A Member of Second New York, Five Hundred, the women and friends of the same congregation, Four Hundred and Eighty-five, and An Aged Mother in Israel, Five, an offering to God on the morning of Communion Sabbath.

Walter T. Miller,  
Treas.



At the request of WALTER T. MILLER, Treasurer, Cotton Exchange Building, New York, we publish the following statement of receipts for the Foreign Mission Fund :

1896.			1896.		
Jan. 13.	S. S. Cincinnati Congregation.....	\$10 00	Feb. 7.	Sabbath School, Third Congregation, Philadelphia.....	\$6 77
" 13.	Mrs. A. H. McCrea, of Winchester Cong'n.	3 10	" 8.	Sabbath School, Utica Congregation, Philadelphia.....	19 25
" 13.	Mr. & Mrs. J. R. Dunlap, of Shedd, Ore..	1 00	" 10.	First Boston Congregation, (additional)...	1 00
" 13.	Miss Maggie Dunlap, " " "	1 10	" 10.	Miss Henderson's Class (Little Boys) First Boston Congregation.....	4 10
" 13.	Miss Ella Dunlap, " " "	1 00	" 10.	North Union Congregation.....	3 50
" 16.	S. S. of Sharon Congregation.....	23 87	" 13.	L. M. S. of Allegheny Congregation.....	50 00
" 16.	Allegheny " " "	171 60	" 13.	Mothers Class of Second Congregation, New York.....	14 83
" 16.	Thank offering of Mr. and Mrs. Rob't England.....	2 00	" 13.	Rev. and Mrs. R. J. Gault, of Delhi, N. Y..	10 00
" 16.	J. J. Torrens, of Beaver Falls.....	5 00	" 14.	J. W. Preston, Burdette, Kansas.....	2 00
" 16.	Clarksburg Congregation.....	17 70	" 14.	Wm. May, Little Sauk, Minn.....	10 00
" 16.	Third N. Y. " " "	44 86	" 14.	Winchester Congregation (additional)....	18 00
" 16.	S. S. Third N. Y. " " "	129 45	" 18.	Walton Congregation.....	25 00
" 16.	Hebron, Kansas, " " "	5 40	" 19.	Muskingum and Tonica Congregation.....	2 00
" 16.	S. S. Hebron, Kansas, Congregation.....	8 05	" 20.	Sabbath School, Second Congregation, Philadelphia.....	382 10
" 17.	Brookland and Manchester " " "	50 00	" 22.	Mrs. Mary P. Dunn, Quinter, Kansas.....	1 00
" 17.	Morning Sun Congregation (additional)....	25 70	" 22.	R. W. Campbell and family, of Bethel Branch, Salem Congregation.....	20 00
" 18.	Y. P. S. C. E., Olathe Congregation.....	5 77	" 22.	Sabbath School Class of Mrs. Edwin Chace.....	8 25
" 18.	L. M. S., of New Alexandria Cong'n.....	50 00	" 24.	Topeka Congregation.....	9 60
" 18.	" of Third Philadelphia Cong'n.....	33 00	" 24.	Second Congregation, 39th Street, N. Y.	2,306 50
" 21.	Mrs. M. M. Slater, of Pittsburgh.....	0 50	" 26.	L. M. S. Southfield Congregation.....	6 00
" 21.	Cornwallis Congregation.....	37 00	" 26.	Sabbath School, Southfield Congregation....	14 50
" 22.	First Boston Congregation.....	108 75	" 26.	Walter McCarroll, Southfield Congregation	3 00
" 22.	Sterling, N. Y., Congregation.....	60 00	" 26.	Ryegate Congregation.....	36 81
" 23.	Staunton Congregation, (additional)....	1 00	" 26.	Barnet Congregation.....	36 00
" 23.	Missionary Society of Bethel Cong'n.....	56 00	" 26.	Mrs. Eliza G. Mitchell, of Vermont.....	10 00
" 23.	Lake Itou Congregation.....	18 30	Mar. 4.	J. T. Mahaffy, of West Hebron.....	24 50
" 27.	Mrs. Jane French, of Rochester, N. Y.....	3 00	" 6.	Barnesville, N. B. Congregation.....	11 00
" 27.	D. S. Gailey, of Parnassus Cong'n.....	10 00	" 6.	Ichaboth, Iowa, Congregation.....	25 00
" 28.	M. G. Euwer, " " "	5 00	" 6.	L. M. S. of Winchester (a semi-annual contribution).....	50 00
" 28.	W. F. Euwer, " " "	15 00	" 9.	A member of Second Congregation, New York—specially for Mountain Schools....	500 00
" 28.	S. S. of York Congregation, N. Y.....	25 00	" 9.	Women and friends of Second New York Congregation, for Mountain Schools....	485 00
" 28.	L. M. S. Mahoning Branch Bear Run and Mahoning Congregation.....	12 00	" 9.	Thank-offering—a Mother in Israel.....	5 00
" 29.	Geneva Congregation.....	18 00	" 9.	Ministers of Reformed Presbyterian Ch'ch, for Pastor's Missionary, Rev. J. Boggs Dodds, through Herald of Mission News....	555 00
" 29.	Bethel Congregation.....	9 40	" 9.	Young People of Second New York Congregation, for half-year's salary of Missionary to Cyprus, Rev. Henry Easson....	500 00
" 30.	Rehoboth, Iowa, Congregation.....	69 96	" 9.	Lochiel Congregation, through Rev. R. C. Allen.....	5 00
" 30.	Women's Miss'y Society of Cedar Lake Congregation.....	29 09	" 9.	R. McLanry, E. Meredith, New York.....	5 00
" 30.	Cash.....	50 00			
" 30.	Mr. A. J. McFarland, of Allegheny.....	5 00			
" 30.	R. A. Willson, of Myrtle, California.....	5 00			
■ Correction : January 17, Morning Sun Congregation, \$25.70 was not for this fund.					
Feb. 1.	Mr. James and Mrs. Eliza T. Scott, of College Hill, Beaver Falls, Pa.....	100 00			
" 1.	M. G. Roney.....	7 00			
" 1.	Jean Roney.....	3 00			
" 5.	L. M. S. Syracuse Congregation.....	10 00			
" 6.	" Kansas City Congregation.....	21 05			

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